



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

unromanized Celts more and more intruded themselves, and a Celtic migration seems to have set in from Ireland. But it was the Saxon invasion which weakened and finally, it would seem, blotted out the civilization of Rome. When the English came over, not merely to plunder, but to settle, they occupied first the Romanized area of the lowlands. London and Canterbury were destroyed, Silchester evacuated, Bath and Wroxeter laid waste. The population, so far as it survived, either passed into slavery or retired to the western parts of the island. The resulting movements of people probably account for a Celtic immigration into Brittany, the Britannia Minor across the sea.

Such, in epitome, is the argument of this interesting work, which deserves careful consideration on the part of all students of Rome and early Britain. The high standing of the author, who has probably done more than any other living scholar to illuminate the obscurity of this subject, gives special weight to the views herein set forth. Before concluding, however, we would suggest that perhaps there is still available some unsuspected evidence as to the survival through the English conquest of some forms of Roman culture. Thus it is known that, though in the mining communities of England the Normans recognized and confirmed "the customs and liberties which had existed from time immemorial", yet the laws they followed varied with the several communities, and some of these may possibly antedate the Saxon invasion. A valuable note on this subject is to be found on pages 82 ff. of Hoover's translation of Georgius Agricola's *De Re Metallica* (London, 1912).

We may add that the excellent illustrations are an important feature of Professor Haverfield's book.

STANFORD UNIVERSITY,
California.

H. RUSHTON FAIRCLOUGH.

The Influence of Isocrates on Cicero, Dionysius and Aristides. By Harry Mortimer Hubbell. New Haven: Yale University Press (1913). Pp. 72. \$1.25.

Perhaps the greatest of the Greek Sophists, in the better sense of the term, was Isocrates. He was, too, the most influential of the early professors of rhetoric and for half a century was head of the famous Athenian school which was attended by scores of the ablest students (such as the orators, Isaeus, Lysurgus, and Hyperides, and the historians, Ephorus and Theopompus) from all parts of greater Hellas.

What was the nature of this teaching and what were the aims of his instruction? Not glibness nor brilliancy of speech, he insists, is his ideal, nor eristic; petty subjects and lawsuits are likewise to be eschewed. The real aim of his training, as we learn from his own writings, was to prepare his pupils for life and to produce in them the power to act, to speak, and to counsel, whether they intended, in public life, to be orators or statesmen, generals or philosophers, or, in private stations, to lead virtuous and gracious lives. Rhetoric, according to Isocrates, is the agent which has the power

to instil universal culture; it is an intellectual discipline, in the broadest sense, which provides the perfect education prerequisite to all intellectual activities and to success in life. Rhetoric can not give knowledge (*ἐπιστήμη*) or certainty as to the future, but it can and does confer opinion and judgment (*δόξα*) on which proper conduct is based.

In educational theory, therefore, Isocrates is opposed to Plato and his school. Rivalry and a struggle ensued between rhetoric and philosophy, which ended in a victory for the latter. But in the first century B.C. the scales of the balance turned and philosophy became subordinate to rhetoric. It is the purpose of this dissertation to trace the influence of the Isocratean theory of education on some representatives of the revival of the early conception of rhetorical education. These representatives are, in the first century B.C., Cicero and Dionysius of Halicarnassus; in the second century A.D., the sophist, Aristides.

After a short introduction (pp. i-xii) Dr. Hubbell sketches the views and teachings of Isocrates (1-15). Next comes a collection of passages (16-40) from Cicero's *De Oratore* which express doctrine of similar import to the views of Isocrates. Dionysius is then discussed (41-53), and, finally, Aristides (54-64).

It is not a difficult task to show the great indebtedness of Cicero in the *De Oratore* to Isocrates, as the influence of the latter is evidenced in numerous and striking passages. In fact, this is to be expected, for Cicero himself tells us (*Ad Fam.* 1.9): *Scripsi igitur. . . tres libros in disputatione ac dialogo de oratore. . . omnem antiquorum, et Aristoteliam et Isocrateam, rationem oratoriam complectuntur.*

The task of the writer becomes more difficult in tracing specifically the Isocratean influence on Dionysius and Aristides, although the ardently sympathetic attitude of Dionysius is conclusively shown in his eulogistic essay on Isocrates. In the case of Aristides, however, *direct* dependence on Isocrates is very hard to prove, and this chapter of the dissertation is the least successful.

Numerous interesting passages are assembled in this Yale University dissertation, which is a creditable and useful study.

COLUMBIA UNIVERSITY.

LA RUE VAN HOOK.

THE CLASSICAL CLUB OF PHILADELPHIA

The Classical Club of Philadelphia held its one hundred and twenty-first meeting—the first of its twenty-first year—at the Franklin Inn Club, November 18.

The paper of the evening was presented by Professor Henry L. Crosby, of the University of Pennsylvania, on *The Land of Pelops*. Professor Crosby gave a most interesting account of his travels in Greece, illustrating his discussion with lantern slides. In the unusually general and interesting discussion that followed the paper, many members gave reminiscences of travel in Greece, and made contributions to a better understanding of the political and military situation in Greece and the near East.

B. W. MITCHELL, *Secretary*.